

Tracing the Civilizational Thought of Hassan Al-Bana

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Abstract: Egypt's Muslim Brotherhood is one of the most effective contemporary Islamic movements that since long time has emerged in that country and consequently in some other Arabic countries. Looking at the beliefs, thoughts and civilizational performances of Hassan al-Bana as the founder of that party could be an attempt to revive Islamic thought and civilization. The basis of forming his civilizational thought could be considered the lack of sense of independence of nations and their lack of self-esteem against colonizers and foreign nations, separation of religion from politic, fixism and lack of understanding of the requirements of time and place and faulty interpretations from government and Islam (Islamic Caliphate) as well as functions of Hasan al-Bana in the reconstruction of revival of Islamic thought can be named in fighting against colonialists, restoring caliphate and finally the establishment of Islamic rule.

Key words: Thought Islamic civilization, Hassan al-Bana, Muslim , brotherhood, Iran

INTRODUCTION

Hassan al-Bana as a peacemaker and by offering new perspectives has played a prominent role in affluence to Islamic civilization. He stood up against the onslaught of Western civilizations by creating dialogue of political Islam and the establishment of the movement of Muslim Brotherhood as a leader group. Undoubtedly, research and investigate civilizational thought and investigate aspects of his personality plays a key role in the development and advancement of civilization and political thoughts of Islam.

Despite the short life of Hassan al-Bana in the revival of Islamic civilization, the formation of Islamic-political movements in Egypt and other Islamic countries has had effectiveness role and organization that he organized in 1928 with six companions, now despite the repressions, executions, strangulations and despotisms of governments from Malek Farough and then Jamal Abdol Nasser has public opinions and even rival of the ruling party is in the Egyptian Parliament and if there wasn't plots of the West and cooperation of domestic tyranny, now Muslim Brotherhood not only had the leadership of Egyptian society, but also in Arabic and Islamic countries was in sovereignty and authority.

What is investigated in this article is civilizational thought of Hassan al-Bana. In fact, the core question of research is that what is the civilizational thought of Hassan al-Bana? And what factors led to Hassan al-Bana underpin Brotherhood movement? What have been his functions and achievements? The writer with regard to the fact that civilizational thought of Hassan al-Bana has been a kind of Islamic way of thinking and ideology, he will try

to explain the content of this thought. For this purpose in the first place, the meaning of thought and civilization is examined and after his thoughts, performances and achievements will be explained.

MATERIALS AND METHODS

Concept of research thought: Thinking and thought has always been associated with human and wherever human and society has existed, thought has been as an integral part of it. Thought or thinking is one of the man's inner forces which are related to concepts. Thought is the idea, mind, image and mental light of humans. In the view of logicians, thought or idea is defined the result of two moves: move from the favorable unknown towards the information and from the information towards favorable unknown to clarify the unknown, scientists has defined thought as: doing the intellectual operations in the information presence in mind, to achieve favorable (Mohammad, 1977) and the intellectual operation itself has several steps that is beyond the capacity of our discussion. Thought is three types.

Civilization: Different meanings of lexical and terms are provided about civilization, including culture or civilization is originally derived from the word of civil that means urbanization, urban temper and being familiar with moral of the people in the city, cooperation of people with each other in matters of life and provide progress and comfort. Hassan (1995) civilization in Arabic is called (Hozareh) and Hozareh originally means life of a number of people in crowded places in the city (Ibn and Jamal, 1997) in the village in English, civilization is called (civilization) that its root is from the Latin word of (civitis).

From the perspective of social scientists, civilization is a mixture of security, culture order and freedom. But security is not established only with the government and its rulers should also be placed under spiritual discipline. So in the perspective of Vil Dorat, the condition of formation of civilization is the relation of law with ethic and faith to unseen, God and the policy toward perfection. And it would not be possible except by religion and religion-oriented that is why he considers both religion and government as two important elements in civilization and adds that if the government abandoned with ethic and religion from society, intellectual and moral decadence comes and when there is not intellect and ethic, it may cause death and civilizational destruction.

The life of Hassan al-Bana: Among the birth of Hassan al-Bana (1906-1988) to the day of his assassination is forty four years distance of effort, endeavor, strive and effective and lively life. He entered the arena of politic and society with spirit of “Sufi jihadist” and he was out the scene apparently by defending the faith to the death but his spiritual and cultural influence in the Arab and Islamic world remains and his intellectual legacy continues to guide “Brotherhood”. Hassan al-Bana, the eldest son of Sheikh Ahmad Abdul-Rahman al-Ban.

Alssaty the founder of the movement of Muslim Brotherhood was born in 1906 in the village of Mahmudiyeh in the Delta of Nil river from the region of Egypt. Brunyar (2009) the Muslim Brotherhood in Egypt) His father was Sheikh Ahmad Abdul Rahman al-Bana Al-Saati, the congregation of location and the mosque teacher. Hassan began his studies in a school in eight years old, in a preliminary school (High School) was studying in twelve years old, where he attended religious councils. He was trained with Islamic principles and in an Islamic environment grew, so Hassan al-Bana says about it: Islam is my father and I don't have any father except it. Al-Bana registered in fourteen years old in elementary school of Tarbiyat Moallem “Damanhur” (Abu Al-Hoseiny, Rahim, approximation thought 2006 and ended memorizing the holy Quran in this school But he left Tarbiyat Moallem in 1923 and entered the Dar Al-Olum in Cairo. Al-Bana was graduated from the Dar Al-Olum in 1927 at the age of 21 and in the Egyptian Ministry of Culture was training Arabic. He took an active role after enter to Ismailiye and by teaching and speech in public communities could become familiar with characters and religious men of the city. It was here that for the first time, he touches the problems of people in big cities and affluent living of English and French. Al-Bana entry to Cairo was coincided with intellectual, religious, political, social crises of Egypt (Mitchell, 2008) Al-Bana spoke in

mosques, cultural and public centers like coffee shops about the Islamic ideological issues and those who affected by his words invited to private meetings and among these people selected the main personnel for the organization of Muslim Brotherhood (Naghavi, 1998, 1980).

After his education from Dar Al-Olum Institute in Cairo, the political turmoil following the World War, the collapse of the Ottoman government, the formation of Ataturk government in Turkey, growing materialism and religion aversion among the intellectuals and merging Egypt in the clutches of the aliens, first, he established Muslim Youth Movement and a little later the Muslim Brotherhood (a group of authors 2012) He founded the movement when three schools were in Egyptian society. First traditionalism that was opposed with any modernization and compromise, second modernization supporters or fans of Mohammad Abdeh that had the purpose of the separation of politics from religion and third reformist of following Rashid Reza that asked to return to Islamic initial ideas, in the meantime, Hassan al-Bana was willing to third perspective.

Professors of Hassan al-Bana: Banna spent most of his life for practical activities and given that his life was short, he didn't find the opportunity to sit in the presence of multiple masters and strengthen his scientific and research themes. One of the masters of his teaching was “Sheikh Zahran,” which Banna became familiar with him in years that he studied in the elementary school of “Damanhur”. Sheikh Zahran was a pious man and from the followers of “Sheikh Abdul Wahab Hasafy” that Hassan al-Bana per night between evening and night prayer attended in his teaching and he would attend in the congregation (Approximate thought).

Banna had been fascinated by mysticism difficultly and he opposed with professors who protested the practices of Sufism in school, but he was never under the influence of pious and superstitious behaviors and was always in the context of the community and did not hesitate to do political activities and try to learn from the update issues. A case in point is his patriotism and ongoing activities for which he was imprisoned several times. In a part of his memories, we reads: some pious professors who were in the way of Hasafiye and had meetings But I remember that I discuss with the professor of law and interpretation and Hadith on the objections raised to the Sufism and followers of the doctrine (Al-Bana memories).

The causes of backwardness of the Muslim community in terms of Hassan al-Bana: Obviously, any civilization is damage and pest that always threatens society. Create

and promote civilization, like other social phenomena is the function of causes and conditions that their absence could lead to stagnation and decline of civilization. Hassan al-Bana researches on the causes of the decline and backwardness of the civilization of Islamic world rather than in the light of this study and studies explains pests and past mistakes of the Islamic world and assists to setup the Islamic movement to not be repeated the bitter experiences of backwardness of Islamic civilization and collapse of Muslim world. Hassan al-Bana in the treatise of "between yesterday and today" searches for causes of the backwardness of the Muslim world and in his view, the following factors play an important role in the backward of Islamic state and hesitate in its civilization. Islamic states over the past centuries faced with political and ethnic conflicts and provided disunity fields of the Islamic nation.

Sectarian divisions: Deep away of Muslims from Qur'an, the reality of life in Muslim countries and Muslim thought and behavior is considered the most important factor of decline and prevent true return to Islam. As the behavior of Muslims became the most important factor of spreading Islam and emergence of civilization with Islamic greatness in the world, the behavior of today's Muslims given the backwardness of scientific, moral, cultural and political is the biggest obstacle to face the world to Islam. Hassan al-Bana by the awareness of this important phenomenon investigates the causes of degeneration of the Islamic community which he considers one of the most important factors in the decline of the Islamic nation, sectarian and religious divisions. Religious differences among the sects and Islamic schools have shaken the Islamic unity pillars and provided the foundation of Islamic Union's collapse.

From the perspective of Hassan al-Bana, other factors of backwardness of the Islamic world have been Muslims Mamonism and away from belief in the Here after and drop away from Islamic teachings in setting the worldly life. The main reason for Muslims weakness in the perspective of Al-Bana is love of the world and fear and loathing of death that in this regard, they consigned to oblivion the afterlife and martyrdom and endeavor. In his view, depression in the temporal pleasures of the world provides humans weakness and the governments. So he announces that Brotherhood invitation is public invitation and not intends to any view that is known with color and specific demands. He dislikes solitary, extremism and sectarianism strongly and seeks the victory of Muslims in Unity and Love (Hassan al-Bana, collection of treatises).

Away from modern sciences and civilization: With the closure of intellectual and scientific centers and obsolete libraries and closure of knowledge and virtue homes, Muslim world in terms of thought and civilization didn't progress and tending the Islamic world scholars to the sciences and sterile and infertile philosophies of others faced the scientific and intellectual conditions of world of Islam with domestic crisis. Muslims by forgetting the sayings such as: "from birth to death search and follow knowledge" and "search knowledge even in China" didn't follow civilization and science and in fact, the dominance of ignorant has been a key factor in the decline of the Islamic nation.

Lack of attention of rulers to the affairs of Muslims: Muslim politicians were proud in power and their apparent mastery and forgot attention to the affairs of the Muslims and on the other hand, give up the responsibilities and obligations and leadership duties of the Islamic nation from the perspective of Hassan al-Bana has been the main causes of failure and weakness of the nation.

Comply with the hegemonic system: Communities usually caused by external attack disappears or yield to new ideas and these new ideas is life-saving or misleading if the condition of society was changed at the time of the prophet with accepting a new idea that he brought and this change was a positive change and growing (Shokrollah Khakrand). But sometimes there are negative comments and ideas like the foundations of Western thought. Westerns step anywhere in the world; they want to destroy the culture of others with their thoughts. By entering Westerns in Islam lands and defeat of Muslims against their powers, they provided blindly background (Bilad Islamic rulers) from their own ideas to the imitation caused the decline of the Islamic nation without investigating Western culture.

RESULTS AND DICUSSION

The thought of Hassan al-Bana in the revival of Islamic civilization: Islam with totality and durability feature, stability and flexibility principles is capable to underpin a civilization based on human nature and human reason and supplier of human requirements (material and spiritual). The approach of Islam process to civilization suggests true planning at different areas of human life in individual and social dimensions. But if we glance up at alien civilizations we see that the infrastructure and its foundations are organized in a form that not meets the

human needs that will lead mankind toward destruction. Including the pillars of these material civilizations are secular and materialistic attitudes. Hassan al-Bana by rejecting these views rejects these with foundations of Islamic civilization and by entering this view in the Muslim community combat with it.

Fighting against humanism: In today's world, humanism is the best foundations of the modern world that principles and modern ideologies is originated of this important principle. This phenomenon arose against the tyranny of the church (the new Islamic civilization a group of authors 2012) on the basis of this, establishes a special relationship between man and the world and the impact of any supernatural factors such as religion and God in human history is denial. In this view, no history, no society nor the individual is waiting for a higher existence and transcendence of itself. Individual is not subdued anything just nature law (Allen Toren, Bitá). In this theoretical framework that man is an absolute ruling, God and religion don't interfere because human has reached to intellectual maturity and alone contrives all his life applications so not needs to God and living. At the beginning, this view also welcome to many Muslim intellectuals and said: today's world has given its place to science, it does not have the necessary efficiency and religion and politics should be separated. In the meantime, Hassan al-Bana prevents the coquetry of these theses and raises healthy living framework for the Islamic community. In his view islam meets the demands of today's time and trouble. Hence, Hassan al-Bana explicitly rejected the theory of the separation of religion and politics.

Islamic caliphate and Islamic nation: Civilization is formed in mighty political systems and mighty political system not only protects the country's geography privacy and protects society against the hard threats of military but also prevents against software threats such as reflection of destructive ideas and entering civilizations against human dignity and well it can protect the foundations of civilization or higher than them and beyond its borders inspire others. So systematic and mighty caliphate in the Muslim nation should be existed to ensure the penetration of foreign culture and the factor of issuance civilization and pure Islamic culture all over the world (Najafi, 2012).

Caliphate in the Islamic civilizatio (leader in matters of religion and the Muslims world) is considered the most important position in the structure of Islamic civilization because it is not permissible for one who is not Muslim takes the responsibility of Muslim caliphate because in Islam, Muslim leadership has conditions and rules that anyone can be khalifa.

So, Hassan al-Bana took out the caliphate from the form of revival of religious ideas, he specified the example of Islamic caliphate by raising this issue. After explaining the view and its principles, raising its form by Hassan al-Bana was an invalidity on opinions influenced by foreign culture, i.e., those which tried to show Islam as incapable in matters of governance and elimination of caliphate (Islamic state), Hassan al-Bana emphasized and urged decisively against these deviant thoughts on restoring the Caliphate and finally the establishment of Islamic state. For caliphate as an institution based on the Quran assartes the task of Khalifa as a judge (Rosenthal, 2009).

Hassan al-Bana believed that nationalism and Arabism and Islam are circles to complement each other and do not conflict with each other and each one can attempt for the Arabic and Islamic world as well while trying to serve the interests of his country.

Plan of awakening nation and liberation of Palestine:

Hassan al-Bana believed that jihad is obligatory for the Liberation of Palestine and help to the inhabitants of this land. He wrote in a letter to the British ambassador in Cairo: Muslim Brothers will sacrifice their life and property in the way of every inch from Islamic Palestinian and Arabic to this land and its inhabitants become for God. He wrote in another letter to Mohamemad Mahmoud the Egyptian Prime Minister, noted that the British and the Jews only understand one language and it is the language of sword and blood and uprising.

The idea of Hassan al-Bana represents sophistication and depth of the relationship between the plan of Islamic awakening and plan of Liberation of Palestine. He believes that resolving the issue of Palestine is achieved by Unity and Jihad. In such a situation the nation is ready for the liberation of Palestine and the Zionist project failure. He believes that these two elements should be together and helping each other and complement each other because the Liberation of Palestine needs to try to wake people to complete the elements and bases of power and unity. In such a situation, the nation is ready for the liberation of Palestine and the Zionist project failure. Thus jihad in Palestine and resistance against the enemy in its own right is considered an important element in the process of awakening the nation and expand the concept of jihad, honor, dignity and reveal enemies against major threats and Hassan al-Bana believed that Unity and Jihad are two parallel lines that together must be enabled but should not stop jihad by the expect of integrated and total rising and cease the establishment of the Islamic Caliphate. In contrast, to the excuse of jihad and liberation neglected trying to achieve the unity of the Islamic nation.

Government and politics in the thought of Hassan al-Bana: A society that wants civilization and its promote should be achieved to establish a value system in the first step to that system becomes the good and evil measure of deeds of the people of community. Civilization is created when people have spirit of unity. Governance is a necessary condition for the social order and civilization but not sufficient condition, society is organized and achieves to the desired civilization when follows a general, comprehensive and appropriate principle. Governance is a necessary condition for the advancement of civilization because sovereign government can overcome threatening internal and external challenges of civilization by creating opportunities of civilizing.

With respect to the components of the civilization that politics and government is considered its important components of it, Hassan al-Bana raises the issue of politics and government that this measure can be considered inspiring religious civilization and civility. Now the question is that how Hasan al-Bana defines government and politics?

The concept of politics in the view of Hassan al-Bana is a certain concept he says: politics means attention to domestic and foreign issues of the Islamic nation that is not affiliated to a particular party. Then, according to universal and comprehensive definition of policy, says: Our Muslim is perfect when we are a political Muslim to be prospective in the issues of nation and show zeal and honor to it. In the view of Hassan al-Bana, the technique of enemies of Islam or Muslims unaware of Islam is to say the Muslims that Islam is something apart from society Islam is one thing and law the other thing and finally Islam is something apart from the economy, culture and politics. For this reason, Hassan al-Bana to explain this issue starts his word with question and begins: brothers! For God's sake tell me that if Islam is nothing but politics, society, economy and culture so what is Islam? (The same).

According to Hassan al-Bana Islamic state is a pillar of the pillars of the law and a part of the Prophet Mohammad prophecy that God has appointed it and the Prophet (PBUH) after the announcement has made it scientific at the forefront of Islam. In his view, establishing Islamic government is obligatory for enforcing divine law in society and to ensure the freedom, dignity and honor of Muslims.

But what is certain in the political thought of Hassan al-Bana is that not considered separating religion from politics and thus achieving Islamic rule is one of the main goals of him. Hassan al-Bana said: "we disagree with the view of Dr. Taha Hossein and others that believe the views of" separation of religion from politics" "religion

and science "and" religion and nationalism "and we believe that Islam not contradicts with politics and science and nationalism. "In a speech, he says to his fans: when ask you to what invites you, answer, to Islam, to the message of Mohammad, a religion that ruling is in it ... if they said, you are political, reply Islam does not accept such a distinction.

Strategic principles of the Islamic state in the view of Hassan al-Bana: According to Hassan al-Bana, the Islamic state and its existence is based on three basic principles of justice, freedom and jihad. Hassan al-Bana with the objective presence in politics and society of Egypt become familiar with politics and culture of the community and become aware of the demands of the various segments of Egyptian society and using the experiences of Self Saleh and former leaders of Islamic movements has adopted a particular method in the development and progress of Islamic civilization that can be fully compatible with the requirements and conditions of the time. He has reached to the following conclusions by deep Islamic insight and historical studies and his cultural and intellectual researches with knowledge of practices of reformers and Self Saleh:

- Islam has established a flexible link between reform and revolution techniques
- All the tools and methods of reform should be in service of new life and plan of revolutionary change for civilization in the Islamic society
- Justice, freedom and equality-seeking should not be the alternative of God's law
- Humanist government and western civil society should not be the alternative and successor of government and the Muslim community. Therefore, the nature and method of Hassan al-Bana is formed in several stages

Hassan al-Bana in the advertisement and invitation stage promotes thoughts and teachings of Islam to the community. In the stage of forming, he organizes and selects his companions and followers to while strengthening the Islamic Development process provides the background for the emergence of Islamic state in politics and society and in the stage of creating Islamic state establishes political system of Islam in society and implements the God's commandments and law.

CONCLUSION

However, after the discussion and investigation, it can be concluded that Hassan al-Bana has able to create great social and political and civilizational developments

in the Islamic world and the Muslim Brotherhood is the result of his socio-political and civilizational thought. His civilizational thought has been the result of the true Islamic foundations against the thought of separating religion from politics, materialism and staggering entrance of civilization and alien culture, he opposed against England in Egypt with indescribable passion and power. Hassan al-Bana's objectives focuses on the one hand in changing Islamic beliefs of Muslims, especially Egyptians from a static to a dynamic mode towards inactivity and the rule of law teachings on social and political life of Egypt and on the other hand on the unity of Muslims against Western colonialists that Islamic countries had been raped.

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